THE KINGDOM OF
JAFANAPATAM
1645

BEING AN ACCOUNT OF ITS
ADMINISTRATIVE ORGANISATION
AS DERIVED FROM THE
PORTUGUESE ARCHIVES

P. E. PIERIS

CPL 706857

THE KINGDOM OF

JAFANAPATAM

1645

BEING AN ACCOUNT OF ITS

ADMINISTRATIVE ORGANISATION

AS DERIVED FROM THE

PORTUGUESE ARCHIVES

THE KINGDOM OF JAFNAPATAM 1645

BEING AN ACCOUNT OF ITS ADMINISTRATIVE ORGANISATION

P.E. PIERIS

ASIAN EDUCATIONAL SERVICES
NEW DELHI ★ CHENNAI ★ 2009

ASIAN EDUCATIONAL SERVICES

* 6A SHAHPUR JAT, NEW DELHI - 110 049
  Tel. : +91-11- 26491586, 26494059 Fax : 011- 26494946
  email : aes@aes.ind.in

* 2/15, 2nd FLOOR, ANSARI ROAD,
  DARYAGANJ, NEW DELHI - 1100 02
  Tel : +91- 11- 23262044
  email : aesdg@aes.ind.in

* 19, (NEW NO. 40), BALAJI NAGAR FIRST STREET,
  ROYAPETTAH, CHENNAI - 600 014
  Tel. : +91- 44 - 28133040 / 28131391 Fax : 044 - 28131391
  email : asianeds@md3.vsnl.net.in

www.aes.ind.in

Printed and Hand-Bound in India

Price : Rs. 185

First Published : 1920
First AES Reprint : New Delhi, 1995
Second AES Reprint : New Delhi, 2009.

ISBN : 8120610288

Published by Gautam Jetley
For ASIAN EDUCATIONAL SERVICES,
6A, Shahpur Jat, New Delhi - 110 049.
Processed by AES Publications Pvt. Ltd., New Delhi-110049.
Printed at Jaico Printers, Delhi - 110 051.

THE KINGDOM OF
JAFANAPATAM
1645

BEING AN ACCOUNT OF ITS

ADMINISTRATIVE ORGANISATION

AS DERIVED FROM THE

PORTUGUESE ARCHIVES.

BY P. E. PIERIS, LITT. D.,
CEYLON CIVIL SERVICE.

THE CEYLON DAILY NEWS.
PRINTERS.

1920.

CONTENTS.

	PAGE
Introduction ...	i iv
CHAPTER I.	
The Captain Major	1
The Factor	2
The Ouvidor	2
The Army	3
The Alfandiga	6
CHAPTER II.	
The Rendas	12
The Foros	17
The Village Dues	18
The Recebedores	19
The Marallas	21
The Maralla da Cabeca	21
Filhos de Mangenis	22
The Elephant Tribute	22
The Expenditure	28
CHAPTER III.	
Manar	30
CHAPTER IV	
The Pearl Fishery	39
The Rendas of the Kingdom	46
First Tombo of Beligamo	47
Second Tombo of Beligamo	48
Rendas of Beligamo	49
Province of Temerache	50
Baddamarache	51
Pachelapaly	52
Revenue of the Kingdom	53
Expenditure of the Kingdom	54
Rendas of Manar	56
Expenditure	57
The Coinage	59
Notes	61

INTRODUCTION

The information with reference to the Portuguese administration of the Kingdom of Jafanapatam and the Province of Manar which is contained in the following pages, is derived from a Manuscript preserved at the *Bibliotheca Nacional* of Lisbon, Section *Archivo de Marinha e Ultramar*.

This *Codex*[1] consists of fifty two large folios, and its head-note may be translated thus.........

"Copy of the *Foral* of the Kingdom of Jafanapatam and the Vany, wherein are contained in detail the rest of the *Rendas* (rents) thereof, as well as the expenditure; as also of the Island of Manar and of Mantota; with the *Regimentos* and Orders which the Viceroy Dom Philippe Mascarenhas left there for the better administration of the Royal *Fazenda* (revenue)."

At the end of the *Codex* is the following authentication:—

"I certify to the correctness of this copy of the *foral, tombo,* and *regimento* of the Kingdom of Jafanapatâo, Manar, and the rest of the places within their jurisdiction, which the Senhor Viceroy Dô Felippe mâs made and left there for the recovery of the *foros* (quit rents) *rendas* (rents), and for the expenditure of the said kingdom, with the original; that it is in fifty two folios which are numbered and authenticated at the top with my small seal; and that it was compared and corrected by me.

Domingos da Silva de M.ca, *Contador* of His Majesty's *Contos* (Exchequer) in this State, along with M. el de brito Vidal, also *Contador* thereof,

for thus the said Senhor Viceroy had ordered.

Goa, this 19th of January, 1646."

This copy had been prepared in accordance with the following Resolution of the Board of Revenue

(*Conselho da Fazenda*), a copy of which is prefixed to the Codex...........

"At a meeting of the Board of Revenue, there being present the Senhor Dom Phellippe Mascarenhas, Viceroy, and the other Ministers thereof, this *Foral* and *Tombo* of the Kingdom of Jafanapatâo, Manar, and the other districts subject thereto, which the said Senhor the Viceroy had prepared, and the *Regimentos* (regulations) which he had drawn up regarding the recovery of the *foros*, Crown *rendas*, the Expenditure of that Kingdom and territories, and everything else contained in the said *Foral* and *Regimentos*, were examined. After every thing had been inspected by the said Ministers, they unanimously resolved that the said *Foral*, *Tombo*, and *Regimentos* should be adopted and observed in their entirety as and in the manner contained therein, because it was all to the great advantage and benefit of the King's *Fazenda*. Wherefore all previous *Forals* and *Regimentos* which are in operation in that Kingdom and Territory, as well as in the Exchequer *(contos)* of this State are repealed, and by this means all the dishonesty which prevails at present to the great loss of His Majesty's *Fazenda* will cease. It is therefore declared that from the date of this present onwards this *Foral* and these *Regimentos* alone shall be followed, and not any other of those previously made, which latter are treated as cancelled, for any purpose whatever; regarding which the necessary acts and declarations shall be made, of which a report shall be sent to His Majesty with authenticated copies of the said *Foral* and *Regimentos*.

Thus agreed, and it is ordered that this *Assento* (Resolution) be drawn up, to be signed by the said Senhor Viceroy and Ministers.

Done by me, Francisco Marques de Tavora, Secretary of the Fazenda Geral of India.

Goa, this eighteenth of January (one thousand) six hundred and forty six.

Dom Phellippe Mascarenhas,
Macedo,
Mello,
Figueiredo,
Mergulhâo,
Affeu Alvrez.

Agrees with the original,
Franco, Marques dttaura.

The story of how Mascarenhas, while on his way to Goa to assume duties as Viceroy, was shipwrecked off Kalpitiya, and how he made his way to Jaffna and concluded the New Toombo there, has been already set out in another place.[2]

On the 30th of June, 1645, he issued the following *Alvara* from Jaffnapatam...........

"Dom Philippe Mascarenhas of the Council of State of His Majesty, His Viceroy and Captain General of India, etc.

I make known to all to whom this *Alvara* shall come, that finding myself in this Kingdom of Jaffnapatam and making inquiry regarding the *Regimentos* and Orders which exist for its administration, the recovery of the Royal dues, and the expenditure, I find everything in confusion and faulty with respect both to the regulation and management of the *Alfandiga* (Customs) as also to the leasing of the *rendas* which His Majesty is entitled to in this Island; they are vague and ambiguous; while the leases abound in fraud, and are ill defined. As I desire to provide the remedy and clearness which is necessary, I ordain the following *Regimento*, which I hold as good and give order that from this day forth it shall be observed in the recovery of the dues of the *Alfandiga*, the leasing of the *rendas*, the expenses of the garrisons, their *ordenados* (fixed pay) and everything else contained in the said Regimento;

All other customs and *Regimentos* which have been introduced up to this present are declared to be revoked and of none effect save in so far as they are affirmed by me in whole or in part. They have caused great prejudice to the King's *Fazenda*, and have led to the creation of numerous charges and offices in order to accommodate private individuals with stipends from the same *Fazenda* and not because they were necessary. All these I hold to be unnecessary, and from this day forth no payment shall be made in respect of them although there may be any order or provision therefor; and only those payments shall be made which are sanctioned by this *Regimento*.

I thus notify to the Captain General of the Island of Ceilam, the Vedor da Fazenda thereof, the Captain Major of the said Kingdom, the Factor and other officials and persons whom this concerns, that they should thus fulfil, observe, and execute the

same in its entirety, and uphold this *Alvara* without hesitation or any reservation whatever.

This shall have effect as a *carta* issued in the name of His Majesty and shall not pass through the Chancellary, for it is thus for the service of the said Senhor, and the contents of the Regimento, any ordinance to the contrary notwithstanding.

Thus done, Gaspar da Costa, Officer of the Secretariat.
At Jafanapatam, the 30th of June, 1645."

The *Regimentos* referred to give us the best, if not the only, information which we have regarding the Portuguese administration of the North of Ceylon. This territory was divided into the Kingdom of Jafanapatam, including the Islands and the Vanni, and the Island of Manar, including Mantota and Parangi Chetti Kulam.

CHAPTER I.

THE KINGDOM OF JAFANAPATAM.

THE CAPTAIN MAJOR.

The highest Portuguese official at Jafanapatam was known as the Captain Major of the Kingdom, and his authority was for all practical purposes independent of that of the Captain General of the Conquest who resided at Colombo. His pay (*ordenado*) amounted to 300 *milreis* or 1111 *xeraphims* and 30 *reis*, and was payable quarterly. He was provided with a guard of eighty Lascarins under four Arachchis; strangers were always selected for this duty, both because they were considered better than the natives of Jaffna, and also because it was not thought desirable to render the natives of that Kingdom familiar with the use of arms. Each Lascarin received a *xeraphim* a month without any allowance of rice, and each Arachchi was paid twice this sum. This guard, besides its ordinary duties, was expected to assist in the protection of the Kingdom as well as at the Elephant Hunt, without extra remuneration.

The Captain Major was also allowed two *rodeleiros* or shield bearers, three tomtom beaters, and six porters for conveying orders, all these being paid at the same rate as the Lascarins, thus making a total monthly expenditure of ninety nine *xeraphims*. There were besides the *Canacapole* and the Captain Major's *Lingoa* or Interpreter, each of whom received three *xeraphims* a month,

without *quartel* (fixed pay) or any *mantimento*, (subsistence allowance.)

THE FACTOR

was the chief official responsible for safeguarding the interests of the King's *Fazenda* (revenue) He exercised the functions of both a Treasurer and an Auditor, and he was entitled to interfere in the work of every department. All instructions and regulations for the administration of the country were registered at his office or Factory, and he acted as the King's Proctor. He was also the *Alcayde Major* or Chief Judicial Officer of the Kingdom, and the great powers with which he was vested served as a useful check on the actions of the Captain Majors. His pay was 120 *milreis* or 444 *x.* payable quarterly, and he was allowed 8 *x.* a month as rent for a house till a proper Factory was constructed. The *Escrivao* (Secretary) of the Factory received 148 *x.* 2 *Larim* and 40 *reis*, payable quarterly,

THE OUVIDOR

or Judge at Jaffna was paid 100 *milreis.* Out of all fines inflicted by the Ouvidors throughout the Island, a moiety belonged to the Crown and was set apart for the maintenance of the Hospital at Colombo, and the amount so collected had to be handed over to the Factor. The Vedor da Fazenda and the Factor at Jaffna were responsible for seeing that the Ouvidors rendered correct accounts, and they were authorised to seize the salaries of peccant officials in order to enforce compliance.

There was a fixed scale of fees which public officers were entitled to charge for making searches, certifying and registering documents, etc. For instance a fee of six fanams was allowed for

registering a patent, and two for making an entry in the Tombo and issuing a certificate thereof; three tangas for placing a party in possession of a land within the town; four fanams where the land was outside, if the officer could return home in time for his dinner by midday; and two *xer* if he were compelled to spend the night out of town.

Extraordinary expenditure in the Kingdom should be paid out by the Factor monthly with the approval of the Secretary, and entered in the account books for the *Vista* of the Vedor and the signature of the Captain Major.

THE ARMY.

Two forts were maintained for the defence of the Kingdom. The first of these was *Nossa Senhora das Milagres*[3] at Jaffna, the garrison of which consisted of three companies of fifty men each, with the usual complement of ensigns, (*alferes*) Sergeants and its Captain. Two of these companies had to consist exclusively of *soldados*,[4] and could not include anyone born in Jafanapatam; while the third was made up of *casados* or married men. A casual increase in the number of soldiers in garrison was not recognised as a valid excuse for increasing the number of Captains. The arms were in the custody of the Captain of Munitions, who was a *soldado* nominated to that post by the Captain Major on the ground of special reliability, and who drew the pay of an *Alferes*. One *Condestable* or Master Gunner and four men looked after the artillery, the former receiving 16 *xeraphims* as *quartel* and 6 *x*. a month as *mantimento*, and each of the latter 10 *x*. and 13 fanams as *quartel* and *mantimento* respectively.

The second fort was at Cais,[5] and was garrisoned by one Company, which might include some Casados, besides a Condestable and two artillery men. The Captain of the Fort was also the Captain of the company ; military trials were conducted by an officer of the garrison, the post of Merinho[6] being abolished. The *Ordenado* of a Captain was 200 *x*. a year, paid half yearly at Jaffna and quarterly at Cais ; while all the other members of the garrison were paid half yearly at both forts.

The purchasing of large quantities of rice for the use of these garrisons had led to such grave embezzlement that a money payment was substituted for the issue of provisions, the *mantimento* of a private being fixed at twelve fanams a month, and that of a sergeant or Alferes, at twice that sum. As the Casados were never called upon to leave the Fort,[7] their *mantimento* and that of the Cais garrison was paid into the hands of the men direct. In the case of the other two companies the payment was made to the Captains, who had to provide the soldiers' messing.[8] The object of this latter arrangement was to prevent the soldiers straying about, so that they might be available on any emergency. The Captains were expected to keep a stock of provisions in hand against any sudden order to take the field, and it was thought that this would protect the villagers from the depredations of the hungry soldiers when on the march. If any Armada from India was detained here, the soldiers on board were to be provided for on the same scale and separate accounts kept, while the Canarese sailors were allowed *batta*[9] at five fanams a month, and the *mocadoans*[10] double that sum.

A stock of supplies was always kept at the forts in case of emergencies. Every year at the time of the harvest the Factor had to purchase for the Jaffna fort three hundred *candies*[11] of rice and *nelle*[12] at a price which was never to exceed six *xeraphims* the *candy* of rice. This stock was kept in the godown (*godois*) or *patayan*,[13] the three keys of which were held by the Factor, Captain Major and the Guardian of the Franciscans respectively. Similarly fifty *candies* had to be laid in at Cais. This stock remained untouched till the next harvest when it was taken out and sold at current rates, but never at less than cost price, and a fresh stock taken in; any neglect on the part of the Factors in this respect was to be reported by the Captains to the Viceroy himself. Soldiers for special service at sea, *e.g.*, the guard for the Pearl Fishery, were provided from the Jaffna garrison; no extra pay was granted for such service, but in the case of the Fishery, in view of the arduous nature of the work, a bonus of four *xeraphims* a soldier and ten for a Captain was allowed out of the proceeds of the Fishery.

A staff of men was employed in connection with the works at the Jaffna Fort. The necessary coral[14] stone was brought by sea, and the Adigar[15] who accompanied the loaded *donies* received thirteen fanams a month. The Master Mason (*mestre pedreyro*) and his four assistants were originally paid by the month, but as it was found that they took advantage of this arrangement to neglect their work, under the new Regimento they were to be paid for the work actually done at a daily rate of a fanam for the master mason and half a fanam for his assistants. A certificate signed by the *Vedor*

(Superintendent) of the Works had to be produced before payment was made.

The work at the fort continued for nine months [16] in the year, and the labourers who were under the obligation of rendering such *Ulia* [17] service to the Crown were supplied with food, for which 170 *candies* of *chame* [18] (sami) were purchased at a cost of 405 *x* 266 *reis*, while six Panadara pulles [19] acted as overseers. There was also a special *Mestre de Chunambo*[20] who had to supervise the preparation of the lime. The manufacture of gunpowder was discontinued, as the output was found not to cover the expense incurred. When any of the powder in the magazine became unserviceable, it was sent to the Factory at Colombo to be re-made and a fresh stock was obtained from there.

THE ALFANDIGA.[21]

The Customs duties formed an important source of revenue, and the condition of affairs at the *Alfandiga* demanded the urgent attention of Mascarenhas. The Factor was in addition to his other duties *Juis d' Alfandiga* (Collector of Customs), while the Secretary of the Factory acted in a similar capacity at the Customs. No officer connected with the Revenue or Administration of Justice was, however, permitted under the Royal Instructions to draw the *Ordenado* (salary) of more than one office, and the extra work performed by these two officers was compensated for by certain allowances named *precalcos* out of the Customs Fees (*lagimas*). These fees were fixed at ½%, amounting in the case of goods valued at 100 *pardaos*, to half a *pardao* or 15 *vintem*, which would be divided in the following proportions......Collector 8. Secretary 4, Contador 2, Interpreter (*Lingoa*)

and Appraiser (*avaliador*) 1.

It was the duty of the Collector to see that the responsible officers attended every morning and evening, the regular hours of work being from 7 a.m. till 11 a.m. and again from 2 till 5 p.m. except when special work necessitated a longer attendance. The anchorage (*barra*) lay between the Island of Cais, and Cardiva,[22] and all goods on which duty was recoverable had first to be removed twelve miles to the Customs at Jafanapatam. If removed elsewhere the Collector could after due inquiry order their confiscation.

It was the duty of the *Meirinho* of the Fazenda, who was also naval *Alcayde*, to prevent any fraud in this connection. As soon as a vessel arrived and reported her cargo, he saw to its removal to the Customs. He was allowed 50 *xeraphims* a year and was provided with two peons on a *xeraphim* a month, and was entitled to receive certain fees ranging from two fanams a *champana*[23] downwards. As a further provision against fraud, a guard selected for good character was stationed at Cais; he was expected to board every vessel as soon as it was anchored and, after sending information to the Factor, to keep watch against any goods being removed. He had to share some of the fees with the *Meirinho,* and he received the same pay as the latter.

All declarations (*despachos*) had to be made in the presence of the Collector and the Secretary and had to be sworn to on the Gospels. If on verification the declarations were found to be false, the goods were liable to confiscation and the guilty parties could be punished for perjury. When the declarations were made there had also to be present an

officer who performed the duties of Canacapolle, Lingoa, Shroff (*xarafo*)[24] Appraiser (*avaliador*) and Clerk of the Scales (*juiz do pezo*) It was this officer's duty to check and weigh the goods in the presence of the Collector and the owner, and to keep his weights and scales in proper order. He was also expected to test and weigh the coin, so that there might be no deception. He was paid three *xeraphims* a month out of the *Alfandiga* revenue. After the goods had been appraised by the *Avaliador*, any merchant who was dissatisfied with the appraisement could lodge a protest, when the matter was referred to two independent valuators, selected as being men of good conscience, who would reappraise the goods upon oath.

When the Collector had decided the amount due, an entry of the sum was made in a rough book by the *Contador*. This officer, who acted in a similar capacity in connection with the Factory, the Rents, and the collections of the *Recebedores* (Receivers), was paid 50 *x*. a year. The entries made by him were reported to the Secretary, who was obliged to bring them to account in his books the same day, in order to prevent any fraud. In accordance with the Royal Instructions, no page or servant of the Captain Major could hold office in the Customs. The Collector had no authority to exempt any goods from the payment of duty, and no Customs official was permitted to buy goods at the Customs valuation. It was further laid down that all business must be expeditiously conducted.

The Porter at the Customs was responsible for the custody of the premises and of the goods stored within, It was his duty to close the gate every evening and to hand over one of its two keys to the

Collector, keeping the second with himself. He received half a fanam for each *despacho*, and one *bazaruco* for stamping each cloth, but no fixed salary. A rug worth 20 *x*. was allowed for the table at the Customs; this was expected to last for three years, the term of office of the Factor, after which it became the perquisite of the Porter. Four *xeraphims* a year were allowed for pens and ink, as well as two reams of paper.

All exports from and imports into the Kingdom were liable to pay *direito* or Customs duty of 7°/ₒ, whatever might be the nationality of the owner; an exception was however made in the case of goods which had already paid an export duty at Nagapatam, Colombo or Manar. Parties from such ports claiming exemption on the grouud that their ultimate destination was some other port where the King's dues would have to be paid, were required to give security to the full amount of the duty involved, and this security was not released till the receipt of a certificate of such payment having been made.

The *Xaya Ver* is the root of a small shrub which was in great demand for the red dye it yielded; in consideration of the fact that the monopoly of collecting it was rented out on behalf of the Crown, the duty thereon was reduced to 4% except in the case of the root collected from private lands, which still remained liable to pay 7°/ₒ. In the same way tobacco, which was also subject to a rent, was assessed at the reduced figure of 4°/ₒ, and a register was kept of the quantity imported in order to ascertain the amount consumed in the Kingdom.

Under a regulation of Jorge Florim de Almeyda the proper duty on arecanut was 11°/ₒ, but in place

of this what was actually levied in Ceylon was a *larim* the *amunam.*[25] This practise had been adopted in Jaffna as well, but it was now clearly laid down that this commodity also must pay 7°/ₒ. Rice and *nelle* (paddy) were free from duty, as they were liable to the impost called the *tarega;* but wheat, lentils, and other grains; wine and oil, whether from Portugal or country made; fruits from Ormuz; almonds, figs, dates, and plums, were charged 1°/ₒ. Cinnamon, unless taken with the license of the Treasury officers, when it paid 7°/ₒ, was contraband, and was liable to confiscation and its export involved other penalties as well. It was the standing practise to pay a share of fines and confiscations to the informer. Pepper had to pay 10°/ₒ, as it came from ports where no duty was collected for the King. Elephants and *Aleas*[26] which had not paid the duty at Colombo or Manar, 7°/ₒ, with an additional ½°/ₒ which was the *laqimar* of the officials; but such animals as were exported on account of the Crown, or which had been granted in place of *mantimento* or subsistence allowance, were exempt. Resin, timber, and newly built ships, as well as coir yarn, the export of which was confined to Nagapatam and S. Thome, paid five per cent.

When a vessel reached the port bound for another where the King had his Customs, it was not to be interfered with or permitted to unload, and whatever was unloaded was liable to confiscation.

A chest (*caixa*) was kept at the Customs or the Factory, whichever was considered the safer place, and in this was collected all the money which was recovered. This chest was provided with three

locks, the keys (*chave*) of which were held by the Factor, his Secretary, and the Vedor if present. When the transactions for the day were complete, the chest itself was deposited in the coffer (*cofre*) of the Franciscans. In that coffer was another box also with three keys, one of which was kept by the Guardian of the Convent; this contained a book in which were entered all deposits and withdrawals, with exact details as to the hour, day and year. Orders were also given that all Tombos, *patollas*,[27] *Regimentos*, registers and other important documents should be stored at the same place, which was lofty and secure, in order to protect them from damage resulting from damp and ill-housing; as the records had already suffered from such conditions at the Customs.

There was a small dock where the King's vessels could be beached and repaired; this work was in charge of a *patrao* or surveyor, who received 10 *x*. as *quartel* and 13 fanams a month *mantimento*.

The right to collect the Customs dues was sometimes sold by public auction as a *Renda* or Rent, and in such a case the *Rendeiro* or Renter was entitled to make the same recoveries as the Crown, and to receive the moiety of fines and confiscations which otherwise was credited to the *Fazenda*; he was however expected to pay the *ordenado* of the guard at Cais.

CHAPTER II.

THE KINGDOM OF JAFANAPATAM

(Continued.)

THE RENDAS.

Usually the following sources of Revenue were sold as Rendas :

(a) The *Chapa* and *Tarega*.

(b) The Columbogama Ferry with its *Adigari* rights.

(c) The Pachchilapalai Passes.

(d) The Tobacco.

(e) The *Xaya*, and

(f) The Arrack (*urraca*).

(a) The *Chapa* and *Tarega*.

According to a local custom which had descended from the time of the Tamil rulers, every cloth which was handled in the course of trade within the Kingdom had to bear an official stamp. This custom was continued by the Portuguese, who used their armillary sphere as the official stamp. A fee had to be paid for affixing this stamp, and the right to collect this fee was sold as the *Chapa*[28] Renda. From ancient times the rate of payment had been a fanam for eight *cheilas*[29] or 4 *cachas* or 25 white *toucas* or 100 cloths for the head, and this sum had now to be paid to the Renter. In order to assist him to reach all cloth made in the country, it was laid down that no weaver (*tecelois*) could sell any cloth unless he was registered by the Renter. No one was allowed to purchase cloth privately at

the houses of the weavers and all sales, had to be carried out in a public spot. This spot in the case of the town, was the Grand Bazar,[30] and the weavers who carried on sales there, whether Pariahs or Kaikuler,[31] had to obtain the stamp from the Renter himself; those who resided at a distance could have their cloths stamped by the Renter's agents.

No weaver could be engaged to work for a private person, but each had to carry on his work at his own house. Washermen (*mainatos*),[32] painters and dyers (*xayacar*), were forbidden to wash or dye cloth which had not previously received the *chapa*, under pain of fine. Cloth could not be made up into bales till inspected by the Renter, who could otherwise insist on the bales being undone at the Customs or elsewhere for his examination. He and his peons were expected to search all vessels leaving the port as well as all traders going by the Passes, in order to prevent the export of unstamped cloth and the evasion of the King's Customs; he was not entitled to grant any exemptions.

The *Tarega* was apparently an impost levied on foodstuffs, and in accordance with the custom which prevailed under the native rulers, any vessel with such a cargo coming into any port had to pay three fanams as *areatane*,[33] whatever might be the religion of the owner. In the case of all sales, whether at the Grand Bazar or at the numerous *chandeas*,[34] markets, in the Kingdom, the purchaser of every fanam's worth of grain had to contribute one full hand[35] thereof. Everyone desiring to sell such goods, whether grown by himself or imported from abroad, had to do so at a public spot, in the sight of the renter, and he had to employ a *marca*[36]

which had been officially tested. In order to assist the renter and to prevent forestallers and regraters (*caristas*) no one, whether European or Asiatic, was permitted to have in his house *marcas* and *medidas*, by means of which secret sales could be conducted.

(b) The Columbogama Ferry (*passo*)[37].

This ferry connected the Peninsula with Punarin, and the renter of the ferry was also Adigar of the port of Colombothurai. All passengers to and from the mainland, as well as all the fishermen living in the port, paid to him the customary dues, which were as follows:—Every fishing dhoney paid for every day it went out fishing, one large cash (*caixa*), of which fifteen went to the fanam. Passengers from either side making use of the ferry paid the same. Cloth which had been already declared at the Customs and which was meant for coastwise transport, paid no further duty here, but otherwise it was treated in the same manner as at the Pachchilapalai Passes; cattle were not taken across at this ferry; all other commodities had to be taken to the Customs. Foodstuffs conveyed on men's back paid half a *marca* for each load.

(c) The Sand Passes.

These led from Pachchilapalai to the Vanni, and the customs in force under the Tamil Kings were continued in respect of them.

No goods could be moved through them unless properly declared, and, if cloth, duly stamped. If in order the merchants paid for each *cacha* a quarter fanam; for twenty-five *toucas*, red or black, half a fanam; for seventy white head cloths, one fanam.

For opium, quicksilver, China wood, cloves, nutmeg and such like, 8% of their value.

Goods brought from the Vanni paid :—

for each oxload of cotton, a quarter fanam, and for every six oxen laden with *varago*,[38] one fanam.

In the time of the native Kings the inhabitants of Pachchilapalai and Illidematual used to go to the Vanni to cultivate *camas*[39] there and would pay to the renters from ten to twenty *láchas*[40] of foodstuffs for each *cama*, in accordance with its size. A large proportion of these lands had since been given to the Portuguese, who took the dues therefrom, and the bulk to these same natives; with the result that, when the produce came to be conveyed to the Kingdom, it was difficult to ascertain to whom it belonged.

Thereupon Lancarote de Seixas[41] when he rented out the Passes, gave orders that all grain taken over them should pay a fanam for every four ox-loads; this regulation was now continued, except in the case of produce brought by water to the town, when foodstuffs paid nothing. All other goods coming by the Passes, such as wax, ivory, musk, etc., paid to the renter 8%, areca paid two fanams the amunam of twenty thousand nuts, and sapan 8%.

(*d*) The Tobacco Rent.

This rent had to be paid to the Factor in four quarterly instalments. No one could either buy or sell tobacco wholesale or retail save the renter alone; all tobacco brought from the Vanni on account of the renter had to pay to the renter of the Passes certain dues. Tobacco imported from Candia or the Coast, after paying customs duty, had also to be sold to the renter and could not be re-

tained without his license. No *Paradis*[42] or *Bellala* could sell the produce of his own land at the bazaar, though he could keep it for his personal use. All tobacco imported by the renter had to be taken direct to the Customs to be registered and for the payment of duty. The renter could not himself confiscate contraband tobacco, but this had to be done by the Vedor or Factor.

(*e*) The Xaya Rent.

The *Xayeiros*[43] were the people who were liable to the service of collecting this root. It appeared from the ancient *patollas* that the Kings used to vary in the manner in which they treated this commodity, sometimes farming the business out to renters and at others carrying it on themselves; at any rate great confusion prevailed. It was now ordered that the renter of the *xaya* in Wadamarachchi and Weligama should also account for the poll tax which the *Xayeiros* had to pay yearly, in addition to the sum for which he purchased his monopoly. While the *Xayeiros* were engaged digging for the roots, they were not to be summoned for any other service; as no one save the renter could purchase the stuff or dye goods, they had to render to him whatever service they used to render to their Adigar, and he alone could give them orders. He on his part had to make to them all the customary payments and allowances, and pay 4% customs duty on whatever he exported. The same rules applied to the *xaya* rent in Tanadiva.

(*f*) The Arrack[44] Rent.

The renter secured a monoply of this trade. No one could obtain this *vinho* from the palmyra toddy, whether sweet or fermented,[45] save the renter and his licensees. Nor could any one else export the

stuff to Manar, Trincomalie, and Batticaloa, except the renter, who could send it to any part of the Vanni and the Islands. The measures he employed had to be stamped by the royal officers.

(*g*) The Alfandiga.

As already stated, occasionally the *Alfandiga* revenue also was sold as a *Renda;* the renter became subject to all the Customs Rules and was entitled to all the dues and forfeitures recovered thereunder. Such renters enjoyed the same privileges and rights as the Royal Collectors or *Recebedores.* All cases where parties receiving the rents were concerned, whether summary or in appeal, were dealt with by the Vedor, and in his absence by the Factor. It was the duty of the latter to satisfy himself as to the worth of the sureties tendered by the renters. Rents were put up for sale separately and never in a group, as under the latter system it was not possible to ascertain the value of each.

THE *FOROS.*

Another very important source of Revenue was the *Foros.*[46] These were the quit-rents levied from parties to whom Crown lands were allotted for various terms, usually for three lives, for various considerations, the grantees being called the *foreiros.* There was a separate Receiver (*Recebedor*) of the Foros, whose duty was to see to their proper collection.

These *foros* were carefully reassessed, and the details entered in a *Foral,* which occupies seventeen folios of the Lisbon *Mss.* Each entry is headed by the name of the proprietor, who is almost invariably a Portuguese. The exceptions are Dom Constantino Punaiaga Mudeliar, Dom Ambrozio Ramanada, and apparently, Dona Anna Camella

Against each name is stated the *foro* due from each, in *pardaos*, *chacaran*, and *mas*, the amount being given both in words and figures. This is followed by details of the provinces and villages where the lands were situated, with reference to the pages of the Tombo. The Foral includes the Vanni lands, where among the Portuguese there also appears Dom Philippe Cailada Patangaty. It also includes a list of the *Pencionarios*, who had to render a tribute of elephants, viz:

Francisco Cabreira de Seixas
The village of Punarim
The Vania of Puducudduiripu
Vinagy Perumal
Adivira and Carcapully
Avanchy of Penamgamo
Anda Udiar
Cumji Tamby, Vannia of Carcatamulla
Andiar Udiar and Podumge Udiar
The Tanacares of Udupitty
The Hunters of Muliavale, in the name of Nilate Uddiar, and
Thome de Mello.

The tribute was payable in tusked elephants, and each such animal was calculated as being equal to two tuskless *aleas* or 100 pardaos.

THE VILLAGE DUES.

The village lands also were liable to pay separate taxes of their own, which were called the *Rendas das Aldeyas;* while the inhabitants had to pay a Poll Tax *(Renda das Cabecas).* These two dues appear in the *Foral* in lump sums against the villages, and no information is afforded there as to how they were assessed[47] or how the individual was responsible in respect

of them. In addition, fixed sums had to be paid by various groups of people in accordance with their castes.

THE RECEBEDORES.

The collection of these village dues was entrusted to *Recebedores* (Collectors) and Adigars, and as usual the system had been abused. The number of Collectors was unnecessarily large, and as each of them tried to create new charges of his own, there was much oppression. No clear rules existed for the regulation of their conduct. It was a common practise for them to use the collections of one year to meet their arrears of the previous year, and when a Collector died the loss fell on the *Fazenda*. It was now laid down that the office was never to be held for life, but only for three years at a time. Weligama was the most important of the Provinces, and over this one officer was appointed to the joint posts of *Recebedor* and Adigar, as it was thought that his increased emoluments were likely to reduce his unlawful exactions. He was allowed the pay assigned to the Adigar in the recently completed Tombo, and as *Recebedor* one per cent. of the land rents and poll tax collected by him, as well as from the other dues which had to be paid by the villages of Weligama and the islands of Cardiva and Tanadiva, which belonged thereto. He was provided with a *Patola* containing all the details. If any *Foreiro* in the Province undertook to make good the sums due in respect of his lands, the *Recebedor* was at liberty to accept his undertaking on sufficient security being given. This, however, did not extend to the *Foros*, which had to be recovered by a separate Collector.

A similar system was established in Tenmarachchi, while Pachchilapalai and Wadamarachci, which yielded but little, were combined under one officer as Adigar and Recebedor.

The revenue of the Kingdom when collected had, according to the repeated orders of the Viceroys, to be deposited in the Convent of S. Francisco, as the *Factors* had been found to be not sufficiently reliable. The *Recebedores*, therefore, deposited their collections in this coffer in the presence of the Guardian and the Captain Major or Treasury Officer, who had to endorse on the margin of the *Conhecimento* the fact of the money having been deposited in their presence; without such endorsement the Vouchers would not be accepted in making up the accounts. The same rules applied to the *Rendeiros* of the Rents, the *Recebedor* of the *Foros*, and whoever else collected money on account of the Treasury.

The Carpenters, Iron-workers, Nalavas, and Washermen had each their own Adigar, but these latter had nothing to do with the recovery of the Crown dues, which were in charge of the Receivers, though the Adigars were expected to assist them when called upon. The *Carreas* and the Weavers of Nallur and the Pattanam also had their Adigars, who had to collect the *renda* and entrust the same to the Franciscan coffer. The *Recebedores* were authorised, in the absence of the Talears[43] set out in the new Tombo, to nominate such men as appeared to them fit for the security of the revenue and the recovery thereof. They could recover from the nominees such fees as were usual. They could also nominate *Cobradores* to collect the rents from the various castes and peoples in their Receiverships.

The following Mudaliyars were attached to the *Recebedores*. . . . . the Mudaliyar Gago in Weligama, Tanawalla Mudaliyar in Tenmarachchi, and Dom Philippe Chamaragam in the other two. Each Mudaliyar received 12 *pardaos* from the Treasury.

THE MARALLAS.

These were of the nature of Death Duties. Whenever a party died without heirs, including in the term children, grandchildren, brothers, and the children of brothers and sisters, his estate lapsed to the Crown and was so registered. Thereout a gift was made to the nearest relative, who was obliged to give a half of its value in money to the Treasury, and ever afterwards that property passed from tenant to tenant subject to the same liability, even where a successor was a child, for the liability was attached to the property. At the same time, on the death of an individual without heirs, the dowry of the wife and the property of the husband were kept distinct. This *Renda* was considered of much importance, and a special book was ordered to be kept showing all those who were liable thereto, and all those who through default of heirs should so become liable. It was the duty of the *Recebedores*, each in his own Province, to find out these and report them to the Factor. All properties subject to this duty were ordered to be valued for convenience of its recovery, and registered in order to prevent dissipation, for each new tenant was liable to pay one half of the valuation.

THE MARALLA DA CABECA.

This might be described as Commutation. The Bellala who did not desire to pay poll tax,

could commute by making a single payment to the *Fazenda* of from 30 to 60 *chacraran* according to his means; any son born before this commutation who desired the same privilege had also to pay a like sum; but sons born there afterwere not subject to the poll tax nor need they compound like their father.

FILHOS DE MANGENIS.[49]

Adoption was a well-recognised institution. A *Talear* desiring to adopt any Bellala paid a lump sum of 30 *chacaran*, and such Bellala could enjoy the *Foro* of *Talear*. A Paradis adopting the son of a Bellala paid 15 to 20 *chacaran*, according to his means, and was exempted from the Poll Tax.

"I deem fit to ordain all these as aforesaid" wrote Mascarenhas, "both because of what they yield to the Royal Fazenda, as also to preserve to the natives their privileges (*liberdades*) and ancient rights *(foros)* to which they are greatly attached." None, however, was permitted to enjoy these privileges or to enter into possession of the property subject to the Maralla, till the payment of all these dues was certified by a voucher endorsed by the Factor, and the Captain Major had issued the usual *Ola*. No details are contained in the *Foral* with regard to the *Uliyam* or personal services which the inhabitants had to render to the Crown.

THE ELEPHANT TRIBUTE.

The last important source of Revenue in the Kingdom was the Elephant tribute, which has been already referred to.

By a Proclamation dated Lisbon, 3rd Jan., 1612, the King of Portugal had declared as follows:—

"Whereas I have learnt that the elephants in the

Island of Ceilao are and always have been from ancient times the property of the Crown, I am pleased to declare that all such animals as are found there are of my *Fazenda* and belong thereto, and that no person of any quality may own or possess them." He further ordered the *Vedor da Fazenda*, "in my name to take possession of the said property and to administer the same in the manner which prevailed in the time of the Kings of the said Island, and that out of the *Aldeas* (villages) and lands which they had given to the people who are engaged in the capture, maintenance, and taming of the said animals should be allotted to them by the *Junta* which I have appointed, all that should be reasonably necessary for the maintenance of the people so engaged, provided that no greater expenditure be incurred in respect of them than is covered by the income from such lands, as was done in the time of the said Kings. The rest of the said villages which remain undisposed of may be distributed among the Portuguese or the natives themselves as laid down in the *Regimentos*."

This claim was emphasized by Mascarenhas in the following *Alvara*.

Dom Philippe Mascarenhas, of the Council of State of His Majesty, his Viceroy and Captain General of India, etc.

Be it known to all to whom this *alvara* shall come.

Whereas I am informed that respecting the matter of the elephants and *aleas* which are captured in this Kingdom, in the lands of Mantota, and Calpety, there is much fraud both in their sale as also by embezzling them,

I deem it right to proclaim that the elephants and *aleas* which are captured in the parts aforesaid, and throughout the rest of the Island of Ceilam, are the property of His Majesty in the same manner as the cinnamon, and it is forbidden to all persons to capture them, save on behalf of the said Lord.

Wherefore I do ordain that all persons whatever who shall, after the publication of this present, connive at the sale of the said animals so as to defraud the Royal Fazenda, or shall embezzle by taking any animal captured on behalf of His Majesty, or paid on account of his dues, or by capturing them or in any other way whatsoever, shall be liable to all the penalties imposed on those who embezzle the cinnamon, and further to the loss and deprivation of all such goods as they hold from the Crown in the said parts, and of all the offices in which they serve being Portuguese, and being black people they shall be further liable to be flogged and banished for ten years to the galleys.

Granting however one month from the date of the publication of this present for any party having any such animal, to return the same to the Royal Fazenda without incurring the penalties aforesaid.

And to the informer shall be given a half of the value of the said elephant or *alea* so discovered through his means.

Therefore I do thus notify to the Captain General of the Island of Ceylam, to the *Vedor da Fazenda*, the Captain Major of the Kingdom of Jafanapatam, to the Factors and other Officials and persons whom it may concern, and I do hereby command them to fulfil and guard and to see fulfilled and guarded this *Alvara* as herein contained, which same shall be proclaimed in this Kingdom and wherever else it shall have force, and shall be registered in the said Factories, and need not pass through the Chancellary, for so it is to the service of the said Lord, any other Ordinance to the contrary notwithstanding.

Given at Jafanapatam.

Gparda Costa Officer, of the Secretariat

Thus done, the eighth day of June one thousand six hundred and forty-five.

Special instructions were now framed by Mascarenhas for the guidance of the *Vidane do Curo*[50] (Kuruwe Vidane) as the officer who supervised the collection of the Elephants due to the Crown was called. He pointedly added " The Factor or other officer who is found to be negligent will be held to a strict accounting, for I am informed that they

are participants in the embezzlement of many elephants and *aleas*, in consequence of that laxity and dishonesty which is apparent everywhere in this Kingdom in matters affecting the *Fazenda*."

All elephants were the property of the Crown, and all capture on licenses issued to private parties was forbidden. Animals captured on existing licenses issued by the Generals and Vedors had to be restored to the *Fazenda* without compensation.

The names of the *Pencionarios* who had to pay a tribute of elephants, and the lands for which the tribute was payable, were all entered in the *Foral*, but owing to negligence the tribute was heavily in arrears. This tribute came almost exclusively from the Vannias, the petty chiefs who were left unmolested in the wild Vanni, each administering a separate district, so long as they paid this tribute.

On 20th June, 1645, a contract was made with the *Tanacares*[51] of the *Aldea* Udupethy by which they undertook to deliver annually two tuskers or 4 *aleas* of not less than four *covados*,[52] in consideration of their fields and gardens being exempted from *Foro*. This was very profitable to the Crown, as one Alea was worth more than the entire sum remitted, and for default of one elephant they had to pay 100 pardaos, and 50 for an *alea*. That was the rate in respect of all Pencionarios.

A similar contract had been made with the inhabitants of Muliavale [53] on condition of their being exempted from all payment to the *Foreiro* as well as from all customary dues; the Bellales, however, who were not hunters, had to continue to give *areatane* to the Vidane of the Curo, both for his

maintenance and for the expenses of the elephant catchers. He was also allowed the *areatane* of the village Changatarvael.[54]

The village Pembathy had been given by the native kings as an *emphyteuta* to the Patangatins[55] of Manar, and this was confirmed on the Patangatin Mor Thome de Mello, the heir of the last holder, on condition of his supplying yearly an *alea* of not less than four *covados*. All these animals, as well as all others which were captured, had, immediately on receipt, to be entered by the Secretary of the Factor in a book specially kept for the purpose, to serve as a check on the tribute; any Secretary showing laxity in this respect was liable not only to loss of office, but also to severe punishment.

Any extra elephants which were captured by the Tanacares or by the inhabitants of Muliavale had to be paid for at fixed rates, beginning from 30 pardaos for an elephant of four *covados*, as laid down in the Contracts. In order to encourage the supply, extra animals captured by other *Pencionarios*, too, were to be paid for at the same rates, but no *Pencionario* could receive payment till his yearly quota had been satisfied. The *Palas* kept by Manoel Gomes at Palay were the slaves (*captivos*) of the King, and as such they could not be the subject of a *merce*[56] and were attached to the *Fazenda*. Their sole duty was to assist in the Hunt, where they were under the orders of the Curo Vidane, and to encourage them they were to be paid in the same manner. The Adigars and the rest of the hunters, who were scattered over the villages of the Vanni and were not subject to the Pencionarios, were to be organised by the Vidane in com-

panies (*Moutois*) [57] to be employed in the Hunt and paid like the rest.

An unauthorised custom had been introduced in the districts of the Vanni where the Hunt was held, under which at the ferry of the Parangali[58] river the *foreiro* on one bank and the *foreiro* of Muliature and Valanculy on the other, used to charge *Juncao*,[59] on the plea that such had been paid under the native Kings. Such a right, however, only belonged to the Crown and had not been granted to them, and had been frequently denied by the Captain Majors of the Kingdom; and any such future demand was forbidden under pain of the *foreiro's* village being confiscated for the Crown.

The Curo Vidane kept a register of all elephants captured both by *Pencionarios* and by in dependent hunters and by himself, and reported the same to the Factor; and the Vidane had also to register and take charge of the animals brought from Manar and Calpety. In order to facilitate the work of the Hunt, all hunters and Adigars were subject to the orders of the Vidane, and not of the Adigar of the Vanni. It was found that owing to the lack of tame *aleas*, many of the newly captured animals died before they were taken over by the Factor, and even after being so received they used to be ill-treated for some days; to avoid this six tame *aleas* were placed at the disposal of the Vidane. Many also died through being hurried a great distance so as to be delivered over to the Factor, and to prevent the necessity for this, stables were erected at Mugavil, where they could be kept and tamed first; such animals, however, were not taken over

on the King's account till they had been at the stables eight days, and if they died in the interval the captors suffered the loss. The tame elephants were kept at the stables to assist at the Hunt, to train the newly captured ones, to lead them to water, and to help in removing them to the Pattanam.

THE EXPENDITURE.

The bulk of the Expenditure of the Crown within the Kingdom was taken up by Personal Emoluments, as will clearly appear in the detailed statement of sanctioned Expenditure which appears further on. State aid was given to the Church with the object of spreading the Gospel, and the allowances were to be paid only in respect of ordained clergy and not of the laity or brothers, as of the Franciscans and of the Society respectively. Therefore before payment could be made a certificate had to be produced signed by the head of each establishment *in verbis sacerdotis,* setting out by name the number of such priests (*Sacerdotes de Messa*) with the Convents and Rectories in which they resided. Provision was made for 24 Franciscans, of whom three had to reside at their *casa* of Nossa Senhora das Milagres. They claimed 50 *xeraphims* in respect of a member to attend to the Christians, but this was not to be paid as that member was already provided for in the allowances made to the Convent. Similarly with the 100 *xeraphims* allowed for the one who attended to the hospital, unless the Commissary provided a special member in addition to the three who had to be at the Convent.

Forty *xeraphims* were allowed for bread and wine for the Mass. Out of 14 Jesuits three had to be at

the College and eleven among the Christians. There were two Dominicans, one at the *Casa* of Nossa Senhora do Rno. (Regno), and the other at N. S. dos Remedios among the *Palavelis*.[60]

CHAPTER III.

MANAR.

On the 17th of July, 1645, Mascarenhas issued from Jafanapatam a *Regimento* for the guidance of the Recebedor of Manar, altering and adding to the existing Regimento under which that Recebedor acted, and which had been framed by Amauro Roiz[61] when Vedor da Fazenda.

Great emphasis was laid on the importance to be attached to the trade in elephants, which formed the main source of revenue in this Province.

On 9th April, 1630, the Viceroy, the Conde de Linhares, had issued an Alvara by which he ordered "the Vedor da Fazenda of Ceylon and the Factor at Manar to make a careful collection of the elephants which are captured in the limits of the fort of Manar and outside the same, and that they should not be sold to the Captain nor should he purchase them for himself by the interposition of any person; and the said Vedor and Factor shall give orders for their capture on account of the Fazenda, and shall maintain and sell them on the same account. In this matter the said Captain of Manar shall render all assistance necessary. His *ordenados* shall be paid out of the proceeds of the said elephants."

This regulation was to be strictly enforced, and for the future the Hunt was placed under the control, not of the Captains of the Fortress, but of the Factors. The animals were to be treated as strictly a royal monopoly. No inhabitant of Mantota or

Manar was permitted to maintain a *moutao* of Hunters, for all these appertained to the King and his Hunt; all capture on licenses by private persons, including the Captain Major himself and the Adigar of Mantota, to whom two animals had been allowed, was forbidden. The four existing *moutoins* were to be either increased in number, or enlarged by enrolling within them the hunters who were now engaged on behalf of private parties.

To encourage the *moutoins* and Adigars they were to be paid the following sums: for a tusker if of 5 covados, 30 pardaos of 10 fanams, with the *pachavaloins*[62] and customary bracelets.

4½ covados, 25 pardaos and 2 *pachavaloins*,

4 covados, 20 pardaos and 2 other cloths.

3½ covados, 16 pardaos and 2 other cloths,

3 covados, 16 pardaos,

For an *alea* of from 4½ to 5 covados, 8 pardaos, with the cloths and other customary presents From 4 downwards 6 pardaos, a cloth and customary presents. All these animals had to be detained a few days on the other shore in the custody of the hunters, before delivery was taken, but the period should not be so long as to rob the men of their reward. The detention of the animals in the Fort of Manar involved much expense for their food, while the pasture was so poor that they never thrived; it was accordingly ordered that they should be sent to Jaffna and handed over to the Factor there as soon as they were in a condition to take the road, while those in Mantota were to be sent to Jaffna direct without being taken to Manar at all.

The Recebedor at Manar was authorised to incur the following expenditure. For a tusker of 4 *covados* and upwards, 2 *cornax*,[63] and for an *alea*,

one. For each such animal, 3 *cules*, 1½ fanams a day for *olas*[64] (at 25 *olas* the fanam), laxe at 2 fanams, 4 fanams worth of rope, 4 fanams for lemons, in case of wounds, 2 fanams for saffron, 15 fanams for oil and 2 fanams for other medicaments. All these were in case an animal required medical treatment and remained a month at the stables. The *cornax* and *culles* were paid at the usual rate.

Where an animal was under four *covados*, only 1 *cornac*, 2 *culles*, and 1 fanam for *ollas* were allowed. No expense was to be incurred on water, and the stables were to be alongside the well as was then the case. The Recebedor was expected to visit the stables frequently, and to satisfy himself that the *cornax* did not steal the food, and that the animals were being properly tended. To avoid dishonesty no animal was to be sold at Manar, but by public auction at Jaffna, to the merchants from the other Coast.

These regulations did not affect the *forreiro* of Chithicoulao, who was liable to pay a tribute of two *aleas* of not less than three and a half *covados*, or one tusker; all other animals captured by him would be paid for as in the case of other *moutoins*. There was much waste in respect of the rest of the Rendas of the Island, and improvement was greatly desired. Orders were given to open at the Customs a book in which would be entered all shipments of *xaya*, from which four per cent. *ad valorem* had to be levied without any exemption being permitted. The same duty was levied on all white and painted cloth made in the Island, which had also to be stamped. Cotton exported from the Island paid the same rate. In the case of imports, all cloth had to be stamped and to pay 4%, save

what was meant for transport to Ceilam; no other import was exempt. All vessels touching at Telemanar had to be inspected before they could land their goods, and goods landed beyond the Port and the foot of the fortress were liable to confiscation.

In the case of elephants exported for purposes of sale the *Compradores*[65] paid 7½% as at Colombo and Jafanapatam. and 1½% as *lagimas* to the officials, who divided it in the following proportions:—

Recebedor, 16/30, Secretary 8/30, Cannacapolle of the Sacador and Contador 6/30. Elephants sent on the king's account or given by him as *mantimento,* etc., were exempt.

The Arrack rent was to be sold by itself and not in association with any other. The renter had to erect his own boutiques, and only he or an authorised licensee could extract the *vinho,* under pain of confiscation. The rent, which embraced the Island and Mantota, was for the period of one year, and had to be sold by public outcry. The *tarega* was combined with the *Chapa* as in Jaffna, and the schedule adopted there followed. The purchaser of the Ferry rent would have delivered to him, a schedule containing a statement of the authorised charges. The Tythes of Mantota and Manar were to be dealt with as at present, till the completion of the Tombo which had been ordered and which would show what was recoverable from each land. Tythes were leviable from the *xaya* so long as the *xayeiros* were free to collect and sell it to whomever they liked. A provision to that effect had been passed by Mascarenhas ; they alone were entitled to collect it, for they were to be considered

as *foreiros*, and would have to pay what would be allotted to them in the new Tombo.

The Manar Hospital had been constructed at a time when the Island was frequented by soldiers and armadas, which for many years had ceased to be the case. It was now found that many fantastic charges were made against the Fazenda on its account, and therefore Mascarenhas ordered the hospital to be closed. No further expenditure was to be incurred over it, and the rents which had been applied to its maintenance would in the future be recovered and accounted for by the Factor. This was to take effect from 1st June, 1645.

It seems that the Naique[66] had set apart one of his villages in order that from the income thereof a sum of 300 pardaos a year might be paid to the Patangatim Mor of the Careas of Manar, on condition of his arranging for a sale of the pearls in the Naique's dominions. The Patangatim had died leaving no heir, and for many years no fishery had taken place, and consequently no market had been held. None the less the Captains of Manar had insisted that this sum should be paid to themselves, and had compelled payment by resorting to such extreme means as that of sending armed vessels to blockade the Naique's ports.

Lately the Captain Fernâo de Brito Correa had levied fresh exactions in connection with 170 *amunams* of areca which their merchants had conveyed from Colombo, putting in at Manar on the way. This had been done, though the merchants were provided with *cartazes*[67] and had gone to Colombo with foodstuffs at a time of great need. Two envoys from Peria Marca, Head of the Merchants and Moors of Adramapatam,[68] now came to

meet Mascarenhas with a remonstrance from the merchants; the envoys were named Adery Maracaen and Xama Naina. They had an interview with the Viceroy at his lodging in the Fort, and on 30th June an agreement was signed. By this the merchants gave up their claim against Correa in favour of the King, and further agreed to pay the King 200 pardaos of 10 fanams a year whenever there was a fishery, but not otherwise. The Viceroy on his part agreed to give them for this year two *cartazes* for Cutiar free from all dues, and that they should go and register at that port or at Ponta das Pedras,[69] as the weather permitted.

In making the *tirva*[70] in Mantota, no Clerk (Escrivão) was required to take part on behalf of the King, as they had nothing to do; the office, as well as that of Camgane which existed under the native Kings, was no longer required; all the lands were now rented out, and the *foreiro* of each could be present at the measuring, along with the Patangatin. The natives had to pay a *marca* of paddy *(nele)* to the Clerk, and the same to the Camgane of each tank or *Camão*. The inhabitants of Mantota were not obliged in respect of their *Paravenias* to render to the foreiros as *triva* more than the amount sown, the quantity being delivered as soon as the paddy was cleaned. There had been much complaint on this point, and any one infringing the rule was declared liable to a fine.

The Captain's Guard consisted of 30 Lascarins, including in the pay the *dobrados* of his Arache. There was no clear regulation as to the amount and time of payment; in consequence there was much confusion and it was never certain that the correct number of men was accounted for. In future a

proper certificate had to be produced of the number of persons accompanying the Captain, and they should be paid a *xeraphim* of 5 *fanams* and 24 *reis* each as in Jaffna. Such a certificate had to be produced for each month's pay.

The Captains had also illegally appropriated the royal rights and dues which the inhabitants of the Island had to pay whenever they cleared forests to open plantations, whether of cotton, tobacco, or *camapully.*[71] They would issue written authorities to the cultivators and recover these dues through the Canacapolle and Adigar without the intervention of the Factor and without anything being credited to the Fazenda. This practice was strictly forbidden, and the necessary authorities were in future to be issued by the Factor and his Secretary, and the cultivators had to pay half a *xeraphim* of three fanams for each garden newly opened. The claim of the Jesuits and of all others to issue such licenses in respect of lands which they claimed as their own was denied, unless and until they produced an authority from the King. Anyone infringing this regulation or preventing the exercise of the right when claimed under a license issued by the King's officers, was liable to a fine of 100 *xeraphims.* Stern instructions were given to the officials to see that these orders were strictly carried out.

The Factor and his Secretary were directed to enter in their books all fines which they came to learn had been imposed by the Captain, in order to control the actions of the Captains in the matter of unjust fines, and to compel them to account to the Fazenda for such sums. The same was to be done in respect of sums received by them for the new

appointments of Patangatins, Maniagares,[72] etc.; this right of appointment was claimed by the Captains, who sought to make money out of it, though in reality it belonged to the Crown. They were instructed to act similarly in respect of passports (*cartazes*) issued by the Captains, recording the amount of each, the person to whom issued and the date. Only the Secretary was entitled to a fee for preparing these, as laid down in two *Regimentos* by the Viceroys, D. Francisco Mascarenhas and Matthias de Alboquerque.

The Factor was the King's Proctor and the Protector of the natives against oppression. He was expected to see that no service was demanded from the natives save what was to the benefit of the King, and that they were protected from the forced labour which so many parties attempted to obtain from them without payment; such oppression was one of the main reasons why the Island of Manar was almost depopulated and the King's rents so reduced. The Factor and his Secretary were therefore directed to send a yearly report to the Viceroy regarding those who were charged with oppressing these, the King's *foreiros*.

A special *Regimento* was framed with reference to the Pearl Fishery. The waiver of the *pareas*[73] which had been made by the Conde de Linhares and other Viceroys, had ceased to be of force, and in future they had to be recovered in full with the rest of the Rendas, and all recoveries remitted to the Factor at Colombo for the expenses of the Conquest, for which they had been earmarked.

Instructions similar to those laid down for Jaffna were given regarding the fines inflicted by the Ouvidors; neither they nor any other of the King's

judges could interfere with the King's Renters nor arrest them except on a complaint of open and bleeding wounds. In such cases the Justices had to send the complaint and the prisoners the same, or at latest the next, day, to the Vedor da Fazenda, or in his absence to the Recebedor, to deal with the matter, all subject to the law of King Dom Manuel.

In the interest of the rents and in order to assist the renter all goods, whether *xaya* or cloth, whether produced locally or imported, had to be brought to the Custom House. A guard was appointed to patrol the Coast from the Careas' quarters as far as Talemanar, in order to prevent unauthorised landing. This guard was paid eighteen *pardaos* a year or 15 *fanams* a month, and he was also entitled to a third of all confiscated goods. In paying the allowances of the Franciscans and Jesuits, though the sums were chargeable to specific rents, yet no payment was to be made except with the same precautions about certificates, as in Jaffna. When the lands of Manar had been duly rented out, no other tythes were to be farmed, save those of the cattle which were not entered in the Tombo, and these at the rate of a fanam for 4 cows with calf, 2 buffaloes, or 8 goats.

In the payment of *ordinarias* there was a difference between the practice in Manar and Jaffna as regards the value of the coins; the latter practice was now adopted and the rate fixed at 5½ fanams for the *xeraphim* of Goa, while other expenses were to be paid in the Ceilam *xeraphim* of 5 fanams.

CHAPTER IV.

THE PEARL FISHERY.

Mascarenhas chanced to be at Manar at the time of the Pearl Fishery, and an inquiry into the regulations under which this was conducted convinced him that new rules were required, and these were issued in the form of a *Regimento* dated Jafanapatam, 18th July, 1645, addressed to the Vedor or such other officer as should be in charge of the operations.

When a Fishery was contemplated, the Vedor sent orders to the Patangatim Mors of the Paravas[74] to come at the beginning of September with two dhonies, to which two others were added either from the settlement of the Careas or from any other place considered desirable; vessels from Tuticorin were allowed up to 15 pardaos for their expenses. When these vessels were collected they set out into the sea with the Factor and his Secretary and made an examination of the customary banks, avoiding those where a Fishery had been recently held. If the oysters discovered were considered satisfactory as to number and value, the spot was buoyed and the officers went on land and chose a site for the erection of the camp, the Church, and the houses for the Vedor and other officials. Notice was also issued to all the districts where it was customary to send such notice, so that the people might be ready to commence the fishery at the beginning of March. At the same time the usual safe conducts *(seguros)* were issued;

these were to be held inviolable save in certain excepted circumstances and in case of debts due in connection with previous Fisheries.

The Captain Major of Manar was entrusted with the preparation of the camp. This had to be carefully done, the various castes and races being allotted separate divisions in order to avoid quarrels and disorder. Proclamation was also made that any party responsible for commencing any such quarrel was liable to a fine of five pardaos. At the beginning of March the Vedor and the other officials arrived at the spot, and the Vedor communicated to the Patangatims the date when the Fishery would commence. Two days of grace were allowed for all vessels which were late, after which the Factor, his Secretary, the Toepas[75] Major, and the Canacapolle, had to count the number of vessels and enter them with the names of the Masters in a separate book, care being taken that no vessel was omitted.

On a subsequent day, to be proclaimed for the purpose, the Masters appeared before the Vedor and stated the number of divers they had with them, the statement being confirmed by an oath administered in accordance with the customs and rites of each Master. They, moreover, had to make a declaration as to the religion of each of the divers, whether Moor, Gentile or Christian. In spite of the oath a careful search was then made to prevent the concealment of any diver, as such concealment would result in great loss to the Fazenda, and after that a statement was prepared under a separate heading of the declarations made by the Masters ; this was signed by all the officers, with a certificate that there were no other vessels or divers. Under no circumstance

was any other list or statement to be entered in any other book save this, and it was only from this that the allocation had to be prepared of what each had to pay in satisfaction of the *pareas*, the Queen's shoe-money *(chapins da Raynha)*,[76] and the fines of the Moors and Gentiles. The result had to be immediately entered by the Factor, who was obliged to deliver the book to the Accounts Department for purposes of Audit.

The Vedor was forbidden to allow any of the oysters to be opened on land save for the purpose of estimating the probable yield; this was apparently till the fishing was closed.

The Factor's Secretary had also to enter in the same book under a separate heading the amounts realised by the leases of the following *Rendas*:—

1. The *Bolca*, which in view of several circumstances affecting its importance to the Treasury, was not leased out but collected by the Vedor himself. He had to issue notice to all the merchants and chetties *(chatims)* to appear before him so as to obtain the *chito*,[77] which was their authority for the right of unrestricted buying and selling. These *chitos* had to be prepared by the Secretary of the Factor and signed by the Vedor, and on each was stated what sum the holder had to pay, this sum being regulated according to custom; the amount realised was handed over to the Factor to be placed to the credit of the Treasury. Some indulgence was allowed in the case of Parava *chatims*; these had formerly, when their number was limited, paid nothing at all; but now they were as many as all the others put together, and they were therefore called upon to make this payment.

2. The rent of the boutiques of the Bazar in the Camp.

3. The rent of the *Chapa* impressed on all goods sold in the camp.

4. The rent of the *rebusca,*[78] which was the right to winnow the sand for dropped pearls.

All these Rendas had to be put up for sale by public auction in the presence of the officials and the results entered in the book, which should show the amount realised by each, and the name and residence of the purchaser; where necessary, sureties should be called for in the usual fashion.

5. The Renda of the Fines payable by the Moors and Gentiles was of great importance, for besides sharing equally with the Christians in the 6000 *patacas* of *pareas* and the 400 for the Queen's shoeing, the Moors also paid 5 *patacas* for each diver and the Gentiles half that sum. They should, therefore, Mascarenhas insisted, be treated with consideration, and care taken that they were in no way exposed to oppression at the hands of the Captains, or of any one else in going to and returning from the Fishery; nor should anyone exact from them any *pesca*[79] or any other levy.

The inhabitants of Quilacare had to pay each year as *pareas* two pearls each of five carats and of the finest quality of Portugal, and two others of two carats each, in accordance with the contract made with them by Joâo de Mello de Sampayo, sometime Captain of Manar. This contract was registered at the Factory, and the pearls when received had to appear in the Factor's books.

It was found that various irregular levies were being exacted in connection with the Fishery, and were being added to either in the interests of

private parties or through the greed of the Patangatim Mors. The consequence was that the Treasury suffered severely, the *pareas* were reduced, and the fishery languished; the Masters and divers were pauperised by these excessive contributions, which had nothing to do with the fisheries, and frequently sold away their vessels, so that fewer and fewer attended the fishery; while the Moors and Gentiles, whose attendance was so essential, were discouraged from coming.

Mascarenhas now specifically laid down what the authorised levies were. First there were the *pareas*, amounting to 6000 patacas. Next there were the 400 *patacas* which formed the Queen' shoe-money, and which had been set aside for educating the Christian children in the Fishery Coast. Then there were the fines leviable from the Moors and Gentiles as already described. One catch or *peca* (pesca ?) was allotted to the Captain of Manar; this was to be voluntary and not to exceed 300 pardaos. Similarly, 200 pardaos were allowed for the Vedor, 150 for the Captain of the Camp, 50 for the Factor, and 30 for the latter's Secretary, who was also entitled to two fanams for each *champana* passed. The Members of the religious orders who served at the Fishery were allowed a voluntary contribution of 100 patacas to cover everything, and any attempt to levy more was made a punishable offence, If the Vedor was not present in person, his deputy could only get 100 pardaos. The Patangatim Mor, the Canacapole Mor, and the Topas Mor, had certain customary privileges over the divers in their *champanas*. Three hundred *patacas* were also allowed for the *gastos*[30] of the Fishery, and this total of 7530 patacas was not to be exceeded with-

out the special order of the Viceroy.

These levies when collected were deposited in a chest which was in the custody of the Vedor, and the three keys of which were held by him, the Factor, and his Secretary; parties having claims on this were paid at the hands of the Secretary, while the *gastos* were handed over to the trustee selected according to custom by the Patangatim Mor and the people. If the Fishery had been very successful owing to an increase in the number of divers, and if the Patangatims with the consent of all the people of the Seven Places[81] desired to make any levy to meet necessary matters, they were allowed to do so, but such a levy was not to be compulsory on the Moors, Gentiles, Palavalis, Careas, or anyone who did not belong to the Seven Places, and required the assent of the Vedor. The members of the religious orders were forbidden to interfere in the matter of the levies or other things dealt with in the *regimento*, but were to confine themselves to the care of souls; while there was the Father of the Christians[82] to watch after their interest and to see that they were not oppressed nor exposed to any levies other than were authorised. If any parties failed to pay what was due from them, they would not be permitted to take part in another fishery till they made good the arrears, or gave well-known *pescadores* as security for such payment.

The person selected to be Captain Major over the camp had to be specially fitted for the duty, as a large gathering of various nationalities assembled there. The Vedor was expected to be present throughout to protect the interests of the King, and the Captain Major could take no decision in

any matter of importance without consulting him. The presence of several Captain Majors only led to increased expense and the possibility of differences arising, and it was decided that the same officer was to be Captain Major both on land and on sea. For the protection of the camp and of the vessels two *jaleas* or *manchuas*[83] were sent, manned by soldiers from the garrison of Jaffanapatam; while at the same time the men at arms in Mantota were warned to hold themselves in readiness in case of need. This avoided the necessity of sending an armada from India, a procedure which involved as much expenditure as the fishery itself, for such an armada would have to winter there. The Armada at the Cape was also stationed near Brinjao till the 15th or 20th of March, as after that date any vessel entering within the Cape could not turn back till the new monsoon, and the fishery only lasted till the end of April at latest.

The Captain Majors were directed to be very moderate in issuing proclamations involving a pecuniary penalty, and when such were issued the penalty should not exceed five pardaos, and all penalties recovered must be credited to revenue.

It was strictly laid down that no more than one Fishery was to be held a year, in view of the inconvenience and oppression on the people and loss to the Treasury which frequent fisheries might entail; any official or Patangatim who agreed to have more than one fishery was liable to be deprived of office, and the divers who dived outside the appointed fishery to be publicly flogged.

THE RENDAS OF THE KINGDOM.

Which are farmed out and the price at which they are settled this year 1645, on which an increase is expected, and no decrease.

	pardaos of ten fanams.
The rent of Tobacco and of the ferry at Colombogama with its Adigaria. ...	5410
The sand passes of Pachelepaly ...	0310
Arrack rent	0155
The rent of the *xaia* of the Kingdom ...	0200
Do do Island Tanadiva	0181
The rent of the Alfandiga	1200
The rent of the *chapa* (cloth stamping) and the *tarega*	0700
TOTAL	8156

FIRST TOMBO OF BELIGAMO.

	Renda of Villages			Renda of Polls		
	pardaos	chacran	mas	pardaos	chacran	mas
Telipule	467	0	4½	85	3	0
Vimãogamão	074	4	3	15	2	0
Tagithy	070	4	18½	30	2	10
Navaquery	018	1	14	7	3	0
Churavathe	027	0	19½	4	0	0
Chudumale	062	1	0½	15	3	0
Urelu	030	2	16½	9	4	10
Urumpiray	095	1	11	12	4	0
Churupithy	069	4	08	16	1	0
Achelu	063	0	15½	17	2	10
Comdavil	101	1	18½	26	2	10
Puthur	155	1	01	37	1	10
Manipay	092	1	05	29	0	10
Chamguvelly	088	0	15	12	4	0
Inuvil	033	2	13	11	3	0
Udduvil	142	0	05	33	2	10
Malpatu	012	3	17½	7	3	0
Paduvaycarer	003	3	06	0	3	0
Achivelly	307	3	19	96	2	10
Copay	411	3	07	66	0	0
Nirvelly	167	4	08	35	4	0
Nirvelly cuilcuddy	014	4	0½	6	0	0
Cathuvan	065	1	9½	20	3	0
Pale	036	2	03	8	1	0
Mailithy	120	2	10	28	2	10
Vayablan	107	1	15½	37	4	10
Candaracudde	037	1	17½	6	1	10
Chilalle	061	3	04½	20	4	10
Punalle Cathuvan	086	0	14	26	3	10
Tueny	050	1	06	0	0	0
Avarangal	097	1	09	10	0	0
Chunagão	125	2	18	29	4	0
Irvalle	009	1	05½	6	2	0
Tirinelvelly	077	4	01	13	2	0
Nalur Patanam	053	4	19½	27	1	0
Total	3449	3	00½	814	1	10

SECOND TOMBO OF BELIGAMO.

	Renda of Villages			Renda of Polls		
	pardaos	chacran	mas	pardaos	chacran	mas
Changany	274	0	15	031	1	10
Bathucothe	274	1	10	080	0	0
Coquvil	021	2	07½	016	1	0
Pandatheripo	097	1	19½	013	2	10
Tolverão	126	2	18	030	0	0
Mulay	057	2	17½	009	1	0
Madagal	127	0	08½	027	3	0
Choliverão	188	4	06½	048	4	10
Anacothe	106	4	10½	017	2	0
Palalle	086	0	08½	024	4	0
Alavethy	171	2	08½	033	3	0
Mavethypurão	098	4	08½	038	4	10
Malagão	109	1	07	017	3	0
Elalle	153	4	11½	020	2	0
Varatalablan	060	3	05½	010	1	0
Arralle	203	4	11½	031	2	0
Churivelão	083	2	05½	012	4	0
Periablan	091	1	09½	016	3	0
Chamdelipay	112	0	16	031	1	00
Navally	102	3	15	010	0	00
Magueapethy	025	4	13	011	2	10
Tavaddy	076	4	01½	08	2	00
The *terras* of the Chaveas[84] yield 66 2½ but they enjoy them free of *renda* and *Areatane* under the condition of continuous service: save in respect of 3-3-0 which is paid from the lands of the Nalavas and some Portuguese which are included therein	3	3	00	010	0	0
Tr. of Chumduculy	048	0	10	022	3	00
Tr. of Columbogama	013	2	18	013	1	00
Tr. of Arialle	019	1	05	0	0	0
Tr of the Careas	010	0	15	0	0	0
Vannarpone	139	2	13	021	3	0
The Island Cardiva	2 6	3	18½	094	3	10
The Island Tanadiva	416	0	00½	154	4	0
Xaeyros of Tanadivu				050	1	00
TOTAL	3657	4	12½	908	3	0

Rendas Appertaining to the Same Province and Receivership, in Detail, According to the Service and Caste of the Various Races (Nacois).

	paradas	chacran	mas
Parambas	06	3	15
The Careas of Patanão,[85] ...	64	4	00
The Careas of Canganture,[86] ...	12	1	00
The Careas of Parcuanapetitevature[87]	04	4	00
The Careas of Virimani Catuvâoture[88]	02	3	00
The Timilas of Patanão	02	1	00
The Careas of Patanão	06	0	00
The Chandas of Chulipithy ...	05	0	00
The Goldsmiths	50	0	00
The Xayacares	18	0	00
Potters (oleiros)	34	0	00
The Macuas of Patanão	02	1	10
The Tesselôis (weavers) of Nalur ...	142	2	0
Carpenters and ironsmiths ...	013	0	0
The Pareas of Utarâo[89]	080	0	0
The Ulupareas[90]	018	0	0
The Ulia pareas	087	1	0
The Paravetas Pareas[91]	040	0	0
Deaddyecathie[92]	004	0	0
De Taricachy	036	0	0
The Native Chetties (Chatís) ...	060	0	0
The Paradese Chetties	030	0	0
The Native Moors	020	0	0
Merchants who sell cotton at the bazar	006	0	0
Vericuthi[93] paler	010	0	0
The Milkmen (leiteiros)	002	0	0
The Washermen (maynatos) ...	049	4	0
Total	807	0	15

PROVINCE OF TEMERACHE.

	Renda of Villages			Renda of Polls		
	pardaos	chacran	mas	pardaos	chacran	mas
Illidematual	335	2	06	049	3	00
Caidaddy	177	1	17½	028	1	10
Vedditapale	252	2	17½	020	0	10
Cuddamien	069	4	04½	004	2	15
Cuddigamâo	076	1	03½	032	3	10
Mirzivil	177	1	06½	027	1	00
Palavy	077	2	14	023	1	00
Yetalle	067	1	06½	026	4	05
Manduvil	095	0	17	029	3	15
Cuddatani	116	4	09½	019	4	00
Cachay	080	4	11½	003	4	15
Huyen	039	0	15	012	1	15
Quipelly	073	3	07	032	3	15
Pocathy	097	0	17½	009	4	15
Varany	526	0	01½	092	4	05
Chereyalle	051	2	02½	010	0	15
Chavagacheyra	196	0	08½	031	1	00
Tenanquelepo	045	2	17½	005	2	00
Coilacandy	042	3	01	031	1	00
Alalle	058	3	17½	005	2	00
Mathuvil	085	4	02½	029	1	15
Mizalle	154	1	00½	020	2	10
Athecandiathevan covea[94]				030	0	00
Athenquithencorva				24	0	00
Ironsmiths and carpenters				007	4	00
Washermen				014	1	00
TOTAL	2860	0	15	621	0	10

BADDAMARACHE.

	Renda of Villages			Renda of Polls		
	paradaos	chacran	mas	paradaos	chacran	mas
Carnavay	439	2	07	066	3	10
Pulolle	344	1	10½	092	3	10
Tunalle	193	0	01	028	2	00
Caravethy	341	1	16½	033	0	10
Udupithy yields in all 618.4.8½ deduct therefrom 175.3.15 the rent of the lands enjoyed by the Tanacares of the second Curiche free, with its aretane, under condition of supplying 2 E. or 4 A. in terms of their contract. Balance	443	0	13½	100	0	00
Valiverão	029	0	06	009	1	00
Mailvalacorve	024	1	07	054	0	05
Tumbale Varatapule	094	3	18½	C00	0	00
Alvay	352	4	18	022	4	00
Port of Parituture				023	0	10
do Valavetiture				014	3	00
do Tondamanar				018	4	00
Tumpalecorva				047	2	00
The Xaeyros palas,[95]				040	0	00
Caipura Canangaraycorva				085	2	00
The Oleiros Tiriguiayâo				018	1	10
Ironsmiths and carpenters				008	0	00
Washermen				028	2	00
Total	2262	1	18	690	4	15

PACHELAPALY.

	Renda of Villages			Renda of Polls		
	pardaos	chacran	mas	pardaos	chacran	mas
Mugomalle	143	3	00	061	3	05
Pulopale	123	1	18	042	2	15
Periapale	043	0	12	011	3	05
Mugavil	056	4	13½	009	1	05
Udduture	022	2	10½	007	4	00
Chorampathu	054	2	09½	012	1	10
Calally	074	3	05½	049	3	15
Tambagama	134	2	12	020	1	10
Chamgatarvael	038	0	19	010	1	05
Majarmatycota	038	1	18½	006	2	15
Periapachelapaly	085	0	05½	006	4	00
Tanmaqueny	100	0	01	021	3	10
Vananqueny	107	2	03½	027	1	15
Chembiapathu	063	0	01½	034	1	10
Vivandienpathu	033	1	18	005	0	00
Triviculâo	036	0	05	006	2	00
Pocarapu	090	2	11	003	0	00
Bembodduqueny	135	1	12	022	0	00
Itavil	096	4	04	040	1	15
Coilvael	029	0	08½	002	3	10
Quideropu	027	2	17	020	1	00
Marudenqueny	017	0	04	006	0	00
Aliavale	011	1	05	003	4	05
Iacachy	029	0	04	002	2	00
Catandarpulâo	046	0	17	003	3	00
Malvil	013	2	08	004	0	00
Mulian	076	0	17½	003	3	00
Vataraen	012	3	16	009	1	05
Further this Province yields as Areatane	200	0	00			
Ironsmiths and Carpenters				011	0	00
Washermen				014	1	00
Total	1941	2	17½	479	3	15

TOTAL FOR THE ENTIRE KINGDOM.

	pardaos	chacran	mas
Foros of the Kingdom	1380	1	06½
Foros of Vany	0302	0	17½
Rendas which are farmed	8156	0	0
Prov. of Beligamo	9637	2	18
Do Temerache	3491	1	05
Do Baddamarache	2953	1	13
Do Pachelepaly	2421	1	12½
Total	28341	4	12¼
Deduct amount enjoyed by the foreiros of the Islands Cardiva & Tanadiva, and the others who hold villages in the Kingdom	2171	1	8½
Balance	26170	3	4
Add estimated value of 37 *aleas* which are due from the Pencionarios at an average of 250 pardaos in accordance with present rates ...	9250	0	0
Grand Total	35420	3	04

EXPENDITURE OF THE KINGDOM

In accordance with the new *Regimento*.

	xerafins	reis
Forty Religious residing therein, viz 24 Franciscans, 14 of the Society, and 2 Dominicans, at 100 x. each a year	4000	00
The Vicar of the Se, 100, a beneficed (beneficiado) clergyman, 50, for the fabric, 40, Chapel Master 20 ...	0214	00
Ordenado of the Capt. Major of the Kingdom, 1100, his guard, interpreter, and Canacapolle 1260 ...	2360	00
The garrison at the Fort of Jafanapatam, three companies of 50 soldiers each, with captains, officers, captain of munitions, with quartel, mantimento and ordinaria ...	8213	063
The Constable, 4 Artillerymen, 1 Supt. (patrão) of the dock, their quartel and mantimento	0336	019
Officers in charge of the works at the fort, viz. the Adigar of the stone dhoney, master stone-mason, 4 officers, 1 mestre for the lime, 6 servants, with the Overseer (Vedor) over the work, for 9 months ...	0285	266
For the maintenance of the people who render *Ulia* service at the work of the fort for 9 months, 170 candis of chame (sami) at 14 fanams a candil	0405	266
The Factor, ordenado 444-00, rent of houses 96-00, pens, ink, and 2 reams of paper 45-250, quartel and mantimento for two attendants 92.258	0678	213
Factor's canacapole for the *pataya* ...	0026	250
Factor's secretary, his ordendo ...	0148	200
Receiver of the *foros*	0073	119
Accountant (contador) of the (Alfandiga) and Factory	0050	00

Meyrinho of the Treasury, ordenado 50.00, two peons at a xer. a month each	0074	00
Secy da Vara of the Treasury. ...	0024	00
Shroff (xarrafo) and Appraiser of the Customs	0036	03
The Ouvidor of the Fort, ordenado ...	0360	160
To Sebastiam Roiz, the blind man, 2 fanams. a day	0133	287
To Matheus Vieira de Avreu, in satisfaction of Maliavale, 124 pardaos of 10 fanams	0220	055
Hyeronimo de Paiva, in satisfaction of the lands transferred to the Elephant catchers, 60 pardaos, or ...	0110	048
The Capt of the Fortress of Cais, 200 x. 50 soldados, Ensign (Alferes) and Sergeant, their quartel and mantimento 2505 44	2705	044
The Constable there, two artillery men, quartel and mantim. ...	0196	258
The Mudeliars of the Kingdom who are engaged with the Receivers in the rendas thereof	0006	000
His Majesty's Hospital, according to orders	1200	000
Extraordinary expenditure ...	1500	000

TOTAL 23419½ xer. currency of Goa, equal to 12763 pardaos 3 fanams of the currency of that Kingdom

Deducting this from the nett income of the Kingdom, there remains a Surplus Balance of 22657 pardaos of 10 fanams, 1 chacran and 14 mas equal to ....45314½ pardaos (xerafins?) of Ceilão and 1 fanam, available for use in the Island of Ceilão.

Rendas of the Island of Manar and the Terras of Mantota, as Existing To-day.

Tobacco renda of the island (pardao of 10 fanams)	1535	00
Alfandiga Renda	0383	00
Ferry renda	0191	00
Tarega renda	0300	00
Renda of the Tythes (dizimos[96]) of Mantota	0060	00
Arrack (Urraca) renda	0050	5
Tobacco renda of Mantota	0300	00
Dues on cattle taken to Columbo	0013	5
Foros of the Island	0487	2
Foros of Mantota	0289	1
The 20 bares of xaya as foros.	0100	0
Tribute (pareas) of the pearl fishery	6000	0
Fines (penas) on the Moors and Gentiles	1277	00
Renda of the *bolca*	0273	00
Bazar renda	0070	00
Chapa renda.	0040	00
Renda of the rebusca (gleaning)	0020	00
The Moors of Adramapatão	0200	00
Renda of the tythes of the Island.	0010	00
Total	11599	3
More over there are captured yearly in Mantota thirty *aleas* which at the estimated price of the Jafanapatam animals, make	7500	00
Total	19099	3

EXPENDITURE.

The Captain, Ordenado	0750	0
The Lascarins of his guard	0198	00
The Recebedor, ordenado	0187	5
Two guards	0048	00
Secretary of the Factory and one guard	0093	8
The Meyrinho	0054	0
The Constable	0045	6
The Guard	0018	0
The Canacapole of the Recebedor	0012	00
The Panical	0025	2
The fabric of the Se	0037	5
The Vicar of the Se	0060	0
The Beneficed priest	0030	0
The Vicar of S. Domingos	0054	0
Five members of the Franciscans (ordinarios)	0270	0
Five members of the Society	0270	0
30 head of aleas, more or less, their pay	0243	0
30 head at an average of 10 pardaos	0300	00
The *tones* which go to inspect the pearl Banks	0010	0
Roofing the elephant stalls and other extraordinary expences	0200	00
Total	2906	6

Deducting this from the revenue, there remains pardaos 16,192 7

making Xer. of Ceilam	32385	2
Add balance available from the Kingdom of Jafanapatam	45314	3½
Grand Balance available to His Majesty for the expenses of the Conquest and any other matter he may think fit... .... xerafins	77700	0½

currency of Ceilam.

It should be noted that the price of *Áleas* can be greatly increased both because they are highly valued and also because it is possible to capture elephants which are worth much more, and others which are not in the account referred to, by means of independent hunters; also in the *rendas* which are leased out an improvement can be expected; and no account has been taken of what the *renda* called that of the Marallas, which is entered in the book, will realise, and what can be recovered from the concealed lands (Sonegados) or the improvement of the Fishery arising from the new rules which have been passed regarding it, and what is expected to result from the nets which have been ordered on account of the Royal Treasury so as to fish at a depth at which the divers cannot work. Nor does this include an estimate of the elephants and *Aleas* which are captured in Calpety and the rest of the island of Ceylam, which also have been ordered to be brought to the Kingdom of Jafanapatam to be sold there. All this is for the expenses of the Conquest and the value of the saltpetre which has been agreed for with the Moors of Bengalla in exchange for these same animals. Regarding all of which an account must be demanded from the Factors of Manar and Jafanapatam.

NOTE ON THE COINAGE

From the Foral it appears that

1 Pardao = 2 xerafins.
or 5 chacran
or 10 fanams
or 30 vintem
or 100 mas
or 150 large caixa
or 540 reis

Twenty "Buserook" (*i.e.*, Bazarucos) went to a fanam in Malabar in 1672 (Fryer, quoted in Hobson-Jobson.)

The larin was the Sinhalese *ridi*, of which 5 went to the pataca or "piece of eight." From the Tombo of Ceylon it appears that a pardao was equal to six larins. In the XVI. century a silver Tanga was approximately 60 reis.

NOTES.

1. A copy of this, obtained by the Government of Ceylon, has been used in the preparation of this work.

2. See Ceylon, the Portuguese Era, vol. ii. Ch. xv.

3. Our Lady of Miracles, so named after an alleged miracle-working image of the Virgin which was kept in the church within the Fort. The bell of the church, with a Portuguese legend round it, is still preserved in the Dutch Church in the Fort.

4. All Portuguese leaving for the East were classed as either *Casados*, married men, or *Soldados*, though the latter term did not imply that they were engaged as soldiers.

5. The ancient Urkavel Turai or Ura Turai' in the Island of Tanadivu, still known among Europeans as Kayts. Cais is Port. for a quay. The remains of this fort, now greatly dilapitated, may be seen at the distance of about a mile from the present landing. The little fort named Hamenheil, built on a sandbank close by, was not in existence at this time.

6. Merinho, as used here, seems to have been a kind of Provost Marshal.

7. Casados were not employed on military service in the field save on occasions of great emergency.

8. *Comer em Caldeirâo*, eat out of the Cauldron, is the expressive Portuguese expression. Ribeiro speaks of the dishonesty this led to. Ceilâo, Second Ed. p. 136, Pieris' Trans.

9. Batta, an extra allowance made on special grounds.

10. Mocadoan, an Arabic word, meaning the principal man.

11. Candy, about 500 pounds weight.

12. Tamil for the rice in husk. This word was employed by the Portuguese in the Tombo of the Sinhalese Kingdom as well.

13. Sinhalese, Patteyam, rice-store. The word Goudoés, now godowns, occurs in the earliest Port. accounts of the East.

14. Coral. Ribeiro calls the stone *pedra pomes*, or pumice.

15. The title Adigar was applied throughout South India and Ceylon to various officers. After the Sinhalese Court was shifted to Kandy the title was applied mainly to the two chief Ministers, probably in view of the judicial power which they continued to exercise. The title does not appear to have been used in the Pata Rata (Low Country) after 1725, though it has throughout continued among the Tamils.

16. No building work is done in Jaffna during the three rainy months of the North East monsoon.

17. The personal labour which according to Sinhalese tenure was generally exacted from the lower castes.

18. The Tamil name for the *Sin. Tana.*

19. These men were frequently employed to assist in enforcing the payment of the taxes, acting somewhat like Fiscal's officers. Probably the word Pandara as used here is connected with the Sinh. for the King's Treasury, *Bandara.*

20. Tamil for lime.

21. A word of Arabic origin. The term was employed under the British Government in the last century and is still in use locally.

22. The *Kára Divayina* of the Sinhalese.

23. Champana, apparently a Chinese word. *Sinh.* Sampan. *Cf* Hamban (Sampan) tota (harbour).

24. Xarafo, from the Arabic.

25. Amunam, as here used, would be 24,000 nuts.

26. Elephants without tusks; the word is Sinhalese.

27. Equivalent to the *Sinh.* Talpat, the leaves of the palmyra used instead of paper.

28. The custom of stamping cloth was continued under the Netherlands Company.

29. Cheila, Tamil, applied to a woman's cloth. Cacha is equivalent to a web; the word is used among the Sinhalese today under the form *Kachchi.*

30. This still bears the name, and is the main Bazzar in Vannar Ponnai.

31. A caste still found. They weave a cloth superior to that made by the Pariahs.

32. It is strange to find this word still used in the Kurunegala District, where it is sometimes employed as a proper name among washermen.

33. The exact significance of this term is not known.

34. Still employed for the numerous public markets which are so noticeable a feature in the Peninsula.

35. This manner of measurement is well known. Among the Sinhalese a *pata* signifies as much as can be contained in the open hand with the fingers closed, and a *mita* what is held within the closed hand.

36. Apparently a Tamil word.

37. The word survives in names like Grand Pass, and is the equivalent of the Sinhalese *totupola,* where passengers have to cross the water. In an extended sense the word Tota is applied to a sea port, e.g. Kolon tota, the ancient Sinhalese name of the modern Colombo.

38. The Sin. *Amu,* still largely cultivated and much in demand among diabetic patients as an article of food.

39. The Sin. *Gama,* Sansk. *grama.* The highest cultivator among the Tamils is still the *kamakaran*

40. Sinhalese *Laha.* Like the Sinhalese word this is used as a measure not only of capacity, but also of superficies. When employed in the latter sense, the extent varies according to whether the land measured is suited for rice cultivation or for *varago.*

41. He succeeded Antão Vaz Freire as Vedor See P. E. vol. ii. 93 His name frequently appears

in the Portuguese Tombo of the Sinhalese districts.

42. Literally the word means a foreigner, a person from another land. Its exact significance as used in Jaffna at this time is not clear.

43. These were low-caste Pallas.

44. This word is derived from the Arabic. It is found under the form hurraca in Portuguese trade reports regarding South India as early as 1516

45 In Port. Vinho is the spirit distilled from the *sura* or fermented "toddy," while the sweet toddy was described as "de jagra."

46. The word Foral is derived from this. *Foros* are mentioned in early Acts of Appointment of the Dutch Government, where a village was set apart for the maintenance of an officer.

47. But judging from the Memoirs of the early Dutch Governors, gardens, fields, houses and trees were subject to taxes.

48. Same as *Talameikarer*, headmen, from *talei*, head.

49. Behind this word is concealed the Tamil *mangel nir*, saffron water, which was employed in the ceremony of adoption. The parents of the child to be adopted, as well as the parties whose consent to the adoption was, according to custom, essential, dipped their fingers in the water, which was then drunk by the adopting parents.

50. Kuruwe Vidane is a Sinhalese title, the Kuruwa being the Elephant Department. In later times the officer was called Kuruwe Mudaliyar. The office was in existence within living memory.

51. A caste still existing in the village of Udupitti

52. A Portuguese cubit.

53. At the time, the most important of the Wanni districts.

54. The name signifies "the rice field of the Buddhist priests." *Changatar* represents the Sinhalese Sanghaya, Buddhist priest, and the word is used by Ribeiro.

55. The Sinhalese *Patabenda,* usually applied to headmen of the Fisher caste.

56. This seems to mean a gift or grant.

57. *Moete Carres,* for Masters of the Hunt, is found in Zwaardecroon's Memoir, (tr. by Sophia Pieters) p. 9.

58. See P. E. ii. 159.

59. This word seems to be the Sinhalese *Hungam,* imposts collected on the borders of towns.

60. A branch of the Fisher caste people.

61. Date unknown.

62. It is suggested that this word is the Sinhalese Pachchavadan, scarlet cloth.

63. The caretakers of the elephants. Sinhalese *Kurunayaka.*

64. Palmyra branches.

65. The brokers who were usually employed in connection with the sale of elephants.

66. The Nayaka, or Ruler of Madura.

67. Ships' clearances, or Passports.

68. Is this the Virarama Pattanam the Sinhalese invaded about 1420? See P. E. i 22.

69. "Point of the Rocks," the Point Pedro of to-day.

70. This seems to have been some levy on the rice crops.

71. Appears to refer to dry grains cultivated on henas.

72. As used in Madura, the renter of the revenue leviable from a district.

73. Payment in the nature of a tribute.

74. The Fisher caste people of South India who were converted by Xavier, and who chiefly supplied the divers for the pearl fishery.

75. Interpreter. The word signifies "two languages." An Interpreter Mudaliyar is still popularly known as "Tuppahi Mudiyanse."

76. A perquisite granted to the Queen, nominally to provide her with shoes, in the same way

as a village would be allotted to a Sinhalese Queen, to supply her with betel leaves.

77. Tamil, same as the Anglo-Indian "chit" or Sinhalese *Sittu*.

78. Literally, re-search.

79. I read this word as *pesca,* a day's fiishing.

80. Expenses. The word is in common use in Sinhalese.

81. These are seven small Ports in South India over which the Portuguese exercised rights.

82. A priest who acted as Protector of newly converted Christians. See P. E. vol. ii. 258.

83. Vessels similar to barges.

84. i.e., the lands occupied by the Chivias.

85. It should be realised that the name Jaffna, as applied to the town, is not known to the natives. The Portuguese applied the name of the Kingdom to their settlement, in the same way as the Senkadagala of the Sinhalese was called by them Candia, from the principality of Kanda Uda Rata. To the Tamil man Jaffna town is still Pattanam. The Pettah, which is the Portuguese settlement, is Parangi Teru,—the Feringhees' Quarter—and is in Vannar pounai. It is doubtful if the site of the Fort had any Tamil name of its own, though it would appear from the fact of Roman coins being picked up within the walls after the rains, that it was occupied from the earliest times.

86. Kangesanturai.

87. Peria nati Tevan.

88. Viramanica Tevan

89. Uttaram, North?

90. Ullur Pareas, the Indigenous branch.

91. Parivatu

92. Theevati Sathi, torch bearers. I am obliged to Rasanayagam Mudaliyar for the caste names.

93. The Chaya-root diggers, (*Ver*, root)

94. The word appearing as *corva* and *corve*

represent various groups of Kovias, once the domestic slaves of the highest Vellalas. "The Company also owns a large number of slaves..... They belong to various races and castes, the chief of these formerly belonged to the heathen Kings....... They live by themselves, and are described as follows......Maywale Cove, Tambele Cove, Attanhittan Cove, and Chiwelenden Cove."......(Van Rhee's Memorie, A. D. 1697, tr. by Sophia Anthonisz, p. 21)

95. The Pallas who dug the xaya root.

96. These tythes were paid in kind. See also Zwaardecroon p. 9.